Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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A DIRGE.

BY THE REV. G. CROLY.

'Earth to earth, and dust to dust!'
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
'Earth to earth, and dust to dust!'

Age on age shall roll along
O'er this pale and and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace or battle's roar,
Ne'er shall break their slumbers more.
Death shall keep his sullen trust—
'Earth to earth, and dust to dust!'

But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empires' groans,
Burning temples, trampled thrones:
Then Ambition rue thy lust!—
'Earth to earth, and dust to dust.'

Then shall come the judgment sign;
In the east the KING shall shine;
Flashing from Heaven's golden gate,
Thousand thousands round his state,
Spirits with the crown and plume;
Tremble then thou sullen tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransom'd Just—
'Earth to earth, and dust to dust!'

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of our God!
Till are dried the Martyrs' tears
Through a thousand glorious years!
Now in hope of HIM we trust
'Earth to earth, and dust to dust!'

DEVOTIONAL.

"Devotion, considered simply in itself, is an intercourse between God and us, between the supreme, self-existent, inconceivable spirit, which formed and preserves the universe, and that particular spirit, with which, for awful reasons, he has animated a portion of matter upon earth that we call man.

"It is a silent act, in which the soul divests itself of outward things, flies into heaven, and pours forth all its wants, wishes, hopes, fears, guilts or pleasures, into the bosom of an almighty friend. Though this devotion, in its first stages, may be a wearisome or insipid exercise, a little habit will overcome the reluctance, and when you have fairly entered on your journey, the ways of this wisdom will be ways of pleasantness, and all its paths peace. True devotion doubtless requires a considerable degree of abstraction from the world; hence many modern Christians treat it as a vision; hence many modern writers have little of its unction: but it glows in the scriptures, it warms us in the fathers, it burned in Austin and many other of the persecuted martyrs who are now with God. That we hear little of it is not wonderful. It makes no noise in the circle of the learned or the elegant; under a heap of worldly cares, we smother the lovely infant, and will not let it breathe. Vanity, ambition, pleasure, avarice, quench the celestial fire: and these alas! are too much the god of mortals. Ever since the world began, writers have been amusing us with shadows of this piety, instead of giving its soul and substance; superstition has placed it in opinions; ceremonies; austerities; pilgrimages; and august temples or splendid imagery, which has little connexion with sentiment or spirit.

"Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of this engaging child of reason and truth; while the lukewarm have rested in a few outward duties, which have had no vigor, and as they sprung not from the heart, never entered the temple of the Most High. Real piety is of a different and of a much more animating nature; it looks up to God; sees, hears, feels him in every event, in every vicissitude, in all places, at all seasons, and upon all occasions: it is theory verified by experience; it is faith substantiated by mental enjoyment; it is heaven transplanted in the human bosom; it is the radiance of the divinity warming and encircling man. It is a spiritual sense gratified by spiritual sensations—without this all ceremonies are inefficacious; books, prayers, sacraments and meditations, are but a body without a soul, or a statue without animation.

"That man is capable of such an intercourse with his Maker, there are many living witnesses to prove, without having recourse to the visions of fanatics, or to the dreams of enthusiasts; it may be proved to spring from natural or philosophical causes. God is a spirit; so is the mind. Bodies can have intercourse; so can souls. When minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of paradise; sin interrupted, and holiness must restore it to the soul. Thus disposed, the Creator communicates himself to the soul, in a manner as insensible to the natural eye, as are the falling dews; but not less refreshing to its secret powers, than they are to vegetation.

"The primitive saints are thus described, when they speak of their transports. David felt it when he longed for God, as the heart panteth after the water brooks; St Paul, when he was carried up into the third heavens, and heard things not to be uttered; St Stephen was filled with it, when he saw the heavens opened, and prayed for his murderers. By it martyrs were supported when they were stoned and sawn asunder; and until we feel it ourselves, we shall never know fully how glorious the Lord is. If you can acquire this spiritual abstraction, it will be of little moment what your lot is on earth, or what the distinguishing vicissitudes of your life; prosperity and adversity, health or sickness, honor or disgrace, a cottage or a crown will be so many instruments of glory. The whole creation will become a temple; every want and every object will lead your mind to God, and to his goodness and perfection. If you would set off your person to the greatest advantage, engage in this sublime of religion. It gives a pleasing serenity to the countenance, and a cheerfulness to the spirit beyond the reach of art, or the power of affectation. It communicates a real transport to the mind, which dissipation mimics only for a moment—a sweetness to the disposition, and a lustre to the manners, which all the airs of modern politeness study but in vain. Easy in yourself, it will make you in perfect good humor with the world; and when you are diffusing happiness around you, you will only be dealing out the broken fragments that remain after you have eaten. Thus devotion is essential to a silent intercourse with God."

SELECTIONS.

Among the books lately reprinted in this country is one entitled "Rome in the nineteenth century," which contains much interesting and valuable matter. Some of our readers may remember a long extract from this work, given in one of the numbers of the second volume of the Christian Examiner, and we believe the impression left on their minds by that extract was such that they will be glad to see more from the same pen. The author speaks of herself as a female, and continually excites our wonder not only at the taste which should have led a lady into all the depths of antiquarian research, but at the extent and soundness of her erudition. The greater part of these volumes is occupied in a description "of the ruins of the ancient city, the remains of the middle ages, and the monuments of modern times," and any one who would acquire a knowledge of the buildings, statues or paintings, that may be seen in Rome, will find entertainment and instruction from this writer. We propose to make some extracts from her account of Papal Rome; and for this paper we take a part of the last chapter of the first volume, where, after describing the church of St John Lateran, she speaks of

CATHOLIC RELICS.

"This church, as well as almost every other of any consideration in Rome, abounds in valuable relics. For, partly from being the scene of most of the principal martyrdoms, and partly from St Helena's pious care in forwarding ship loads of relics from the Holy Land, no place is so well stocked with these spiritual treasures as Rome. It sometimes happened, indeed, that all the cargoes sent by the Empress did not arrive at their just place of destination; for instance—one day a horse employed in drawing a wagon-load of them, turned restive, and kicked so manfully, that its kicking was manifestly a miracle, and no doubt remained, that not the horse, but the relics, chose to proceed no farther. There they were accordingly deposited, and a church was built over them, which is called St James at the Kicking of the Horses to this day.

"Notwithstanding this wagon-load which went to St James, however, St John has some very rare and curious relics; and I will particularize a few of those exhibited here on Holy Thursday. First, the heads of St Peter and St Paul, encased in silver busts, set with jewels. 2d, a lock of the Virgin Mary's hair, and a piece of her petticoat.—3d, a robe of Jesus Christ's, sprinkled with his blood. 4th, Some drops of his blood in a phial bottle. 5th, Some of the water which flowed out of the wound on his side. 6th, some of the sponge. 7th, the table on which our Saviour ate the last supper,—and which must, by a miracle, have held all the twelve apostle, although it seems impossible for more than two people to sit at it. 8th, a piece of the stone of the sepulchre on which the angel sat; and, lastly, the identical porphyry pillar on which the cock was perched when he crowed after Peter denied Christ. There are some towels, too, with which the angels wiped St Lorenzo's face when he was broiling on the gridiron.

I thought all these sufficiently marvellous; but what was my surprise to find the rods of Moses and Aaron! though, how they got here, nobody knows,—and two pieces of the wood of the real ark of the convent!

"But by far the most valuable relic brought from Palestine by that indefatigable collector, Santa Helena, is the Holy Staircase, the very same on which Christ descended from the judgment-seat of Pilate. It is certainly somewhat singular, that it should have escaped the total destruction of Jerusalem,—but here it is. It is likewise strange, that its merits should have been overlooked for so many centuries, during which it was permitted to rest in the obscurity of the old Lateran palace, and people walked up and down it with the most irreverent insensibility.

"But when Sixtus V. rebuilt the palace, he brought its forgotten virtues to light, and raised for it an erection of its own, opposite the church, in which it is now placed; and these holy steps are now never ascended but on the knees, and are never descended at all; four parallel staircases are provided in the same building, which are not holy, and by which the penitents descend.

"'These holy steps that pious knees have worn,' till they are almost worn away, have now been cased in wood; and so great is the passage upon it, that, go when you will, except on a grand festa—a *festone*,—you cannot fail to see various sinners creeping up it on their knees, repeating on every step a Paternoster and an Ave Maria. On the Fridays during Lent crowds go up. I have myself more than once seen princes of royal blood slowly working their way up on their knees, their rosary in their hands. Indeed, it is only another modification of the game of 'Patience,' and serves to fill up the morning as well as playing upon the cards—the favorite occupation of certain princes in this city.

"I am told the ascenders of this Holy Staircase gain three thousand years' indulgence every time of mounting; but what temptation is that, in a church where indulgences for thirty nine thousand years may be bought on the festa of the patron saint?

"At the top of the staircase is the *Sancta Sanctorum*, a little dark-looking square hole, with an iron-grated window, in the centre of the house—but so holy, that no woman is ever admitted into it,—a Mahometan exclusion I could not much repine at, for really this 'Holy of Holies' is a most uninviting place. It contains an altar, which, from its extreme holiness, I should suppose must be nearly useless; for even the Pope himself may not perform mass at it.

"It has an altar-piece, a head of Christ, painted by the joint hand of St Luke and some angels; and yet, people that have seen it, maintain it to be a most hideous piece of work. I can easily believe indeed, that even their angelic touches would fail to make poor St Luke's performance decent, for his works prove that he was no great hand at it. I think it was Carlo Maratti who used to lament that the Evangelist had not been a contemporary of his, that he might have given him a few lessons.

"The manner in which this joint production of St Luke and the Angels arrived here, is, however, even more extraordinary than the artists by whom it was executed.

"In the days of that image-destroying Emperor, Leo the Isaurian, it is related, that a worthy patriarch of the church, in order to save this angelic—and evangelic—painting from his clutches, threw it into the sea at Constantinople, from whence it performed the voyage to Rome by itself, and landed itself in safety at the port.

"On the outside of the Sancta Sanctorum is suspended a collection of votive pictures, chiefly commemorative of the hair-breadth escapes from divers perils, affected by the agency of the miraculous image within.—Hearts, hands, heads, legs, and arms, without number, are to be seen in almost every church, in testimony of the miraculous cures worked by the image or shrine to which they are appended; but these are more than usually miraculous.

"One picture represented a party overturned in a cart, and miraculously saved by tumbling on a dunghill,—another, a man in a pond, pulled out by a rope,—a third, a child, in danger of being bit by a great dog, saved by the interposition of a stick,—in all which cases, it was not the dunghill, the rope, or the stick, that got the merit of the deliverance, but this miraculous image made by St Luke and the angels, which we should never have dreamt had any hand in the business.

"These votive pictures reminded me of the *tabulæ votivæ* of the ancients; indeed, in what do they differ from them? Have not the Pagan superstitions planted here, retained their nature, and only changed their name?"

We lately gave an extract from the prefatory part of Rev. Mr Upham's dedication sermon. We now make some disconnected extracts from the body of the discourse.

"We dedicate this temple, in the *first place*, [says Mr Upham,] to the worship and service of the God of Heaven and earth. * * * * We dedicate it to the worship of the God and Father of our Lord Jesus Christ, who commissioned and empowered him to proclaim and establish his glorious gospel throughout the world, who sent him forth to redeem from their sins, and to save forever his human creatures, to open their minds for the reception of eternal truth, to pour into their hearts those joys and hopes and consolations, which religion only can give, to impart to them strength to endure the trials of life, and to fix their sinking hopes and longing eyes upon a scene of being into which sorrow and suffering can never come, to dispel the gloom which had ever before rested over the grave, to take from death those horrors which had filled their minds with dismay and despair, and to confer upon them even while in the midst of the weaknesses, and temptations, and sufferings, and sins of this dying world, the strength, the dignity, the peace, and the holiness of immortal spirits. To the service of this Being, we, his dependent creatures, and the grateful disciples of his Son, solemnly devote this House of Prayer which we have builded.—We dedicate it in the *second place*, to the advancement of those objects for which the Christian religion was revealed to man. ***** In the *third place*, we dedicate this house to the memory and to the principles of our earliest American ancestors."

After some remarks relative to the *opinions* of our ancestors, Mr Upham proceeds to say:

"But to their *principles* our attention should be chiefly directed, and they were the principles of the Reformation. We cannot exercise too much caution and discrimination in arriving at a true recognition of these principles. There is a great liability to misapprehension, and if we are not careful, we shall rest in erroneous conclusions."

"In the early progress of the reformation a great advancement was made, many erroneous doctrines were refuted, and many superstitious usages abolished, and there was a great degree of similarity in the opinions which its first prominent advocates maintained. We frequently hear these *opinions* insisted upon as the *principles* of the reformers. We cannot see any propriety in thus considering them. They were the results to which the minds of men were led at that time, when their reasoning powers were first exercised, under the guidance of certain *principles of action and inquiry*, before unknown or unacknowledged, then either discovered or proclaimed. To these *principles of action and inquiry* we now propose to give our attention. We hold them to be the *true principles of the reformation*. To them we dedicate this temple. Were we forever to adhere to the results to which they led those who first applied them, and not to the principles themselves, we should act as absurdly as navigators would have done, had they never ventured beyond the limited track, over which those, who first adopted the mariner's compass, fearfully sailed; instead of employing the instrument which they used, and traversing like them, under its mysterious but sure guidance, unknown seas, discovering new continents, spreading every where abroad a knowledge of distant regions, and bringing the ends of the earth, as it were, together."

"It is generally understood, that the principles, which we are to mention, were at the very foundation of the reformation; but it may not be known how explicitly they were stated, and how fully they were recognised by the great leaders in that glorious revolution of opinion and power. A few brief extracts will therefore be made from their writings to illustrate this point.

"The first principle of the reformers, which we shall notice, is that *the scriptures are in themselves a sufficient rule of faith and duty*. Calvin expressly says, that 'no preacher can require explicit belief to what *he* utters, *only to the word of God in the scriptures*.' The same author, in his celebrated dedication of the institutes to Francis First, has the following remarks concerning the use of the Fathers and of human authorities in general. 'While we make use of their writings, we always remember that all things are ours to serve us, not to have dominion over us, and that we are Christ's alone, and owe him universal obedience. He who neglects this distinction will have nothing decided in religion; since those holy men were ignorant of many things, frequently at variance with each other, and sometimes even inconsistent with themselves.' Zwingle, who has, probably with justice, been called 'the brightest ornament of the Protestant cause,' and the 'first among the reformers both in order of time, and in order of merit,' bears testimony in the strongest language to this principle. 'The scripture,' says he, 'explains itself, and has no need of an interpreter. If men understand it ill, it is because they read it amiss. It is always consistent with itself, and the spirit of God acts by it so strongly, that all readers may find the truth there, provided they seek it with a sincere and humble heart.' The opinion of Luther on this point, can be seen in a very characteristic letter which he wrote to Melanchthon, urging him to publish his 'Annotations on St Paul's Epistles to the Romans and Corinthians.' This letter also shews with what caution and earnestness Melanchthon was understood to insist upon 'the insufficiency of the scriptures.'

"The second principle of the reformation is that *all men have a right to read and understand for themselves these scriptures*. Immediately connected with this, or rather another aspect of the same principle, is *the denial of all right to compel opinion in matters of religion*. Calvin is full and explicit on this point. 'Now,' says he, 'since the consciences of the faithful, being privileged with the liberty which we have described, have been delivered, by the favor of Christ, from all necessary obligation to the observance of those things in which the Lord hath been pleased they should be left free, we conclude, that they are exempt from all human authority.' Again he says, 'Paul hesitates not to assert, that his death, (that is Christ's,) is indeed vain, if we suffer our souls to be in subjection to men, (Gal. v. 1. 4.) For his sole object in some chapters of his Epistle to Galatians is to prove that Christ is obscured, or rather abolished with respect to us, unless our consciences continue in their liberty; from which they are certainly fallen if they can be ensnared in the bonds of laws and ordinances at the pleasure of men.'—Luther says, 'we have not received any authority or power to compel belief.'

"There is another principle, without the admission of which the reformation could not have begun—cannot go on, and can never be completely defended. In its progress, this principle has been more and more developed, and its most beneficial effects will never be produced, until it is acknowledged and acted upon by men universally. It is the principle of *toleration*—of *a relinquishment of all attempts to produce entire uniformity in religious belief*, and *a disposition to feel charity, and show respect to those who differ from us*. Because the first reformers did not, as it must be confessed, act uniformly and steadily upon this principle, there is a general opinion that they did not receive it, or appreciate its importance and obligation. This opinion, however, cannot be maintained.—They were aware of all the great principles which were involved in the cause, which they had undertaken, and were bearing through to its triumph; and if they did offend against this, or any other of them, they have not the excuse of ignorance.

"These were the principles, to establish and enjoy which, our Fathers came over to this continent. By these principles they guided their conduct during the earliest and most interesting years of their residence here—the years within which they endured their greatest hardships, exhibited the strongest proofs of their heroism, their wisdom, and their piety, laid the foundations of our churches, our schools, and our liberty, and scattered abroad those precious seeds, which they knew, in God's own time, would grow up into goodly trees, which would adorn and shelter the land, whose branches would bend down covered with fruit, and beneath whose shade their growing posterity, an educated and virtuous people, would dwell free and happy. These were the principles of that immortal band of brave men and devout Christians, who landed upon the ever memorable shores of Plymouth, and who brought with them that spirit of Protestantism, which breathes in all that remains to us of the church at Leyden and its apostolic pastor."

FOR THE CHRISTIAN REGISTER.

Extract of a Letter to a Gentleman in the District of Colombia.

"You have probably seen the letters from the Sandwich Islands, relating to the conduct of Captain Percival and his crew. I wish to know what has been done or is likely to be done respecting that affair. For the honor of our country, I would fain hope that the allegations are exagerated; but I think a full inquiry should be instituted, and that the affair should not be passed over by the government, as was the conduct of Capt. Porter, at what he nicknamed *Madison's Island*. If the conduct of Capt. Percival and his seamen has been correctly stated, when has a pirate been hanged for deeds more atrocious?

"Suppose a French or a British ship of war should come to Boston, and demand the repeal of a law prohibiting females to go on board ships for the purposes of prostitution; that the Captain and his crew should land, go to the houses of the ministers of the gospel, break their windows and menance their lives, to induce them to consent to the repeal of the law, and to employ their influence for that purpose,—that they also should endeavor to intimidate the Mayor and Aldermen by threatening to 'blow the town down,' if they would not comply with their wishes; what would our countrymen and our government say and do in such a case? Would they not demand satisfaction for the outrage, even at the risk of another war? And shall they tolerate in our commanders and seamen, such conduct towards other nations, as they

would deem cause of war, when perpetrated by foreigners against our own people? Is it for such purposes, that our nation has expended enormous sums, in forming and supporting a navy, and in educating young men at Military Academies? In my opinion, our nation would be far more safe without a single ship of war, than with 300 such ships, if commanded by such men as Porter avowed himself to be, or as Percival is, if his conduct at the Sandwich Islands has been correctly stated in the public papers.

What a degrading opinion must Captain Porter have entertained of the morals of his countrymen, and of the officers of government, when he published his "Journal," of the most shameless debaucheries, and of his war on the natives of Madison's Island;—a war in which he violated the laws of nations, the laws of his own country, wantonly exposed the lives of his own men, murdered a considerable number of the Typees, and inhumanly burnt a beautiful range of villages, nine miles in length! I blush for my country when I reflect, that a "Journal" of such horrid deeds, perpetrated by an American officer, could escape the censure of our government, and find subscribers for a *second edition*. If that "JOURNAL," *with its sale*, may be regarded as a thermometer, expressing the state of morals in our land, our virtue will not be found higher than *zero*. If such conduct as Porter's, is still to be tolerated in our naval commanders, the sooner our navy is annihilated, the better it will be for the nation. However, I cannot but hope that the present officers of government have virtue enough, to cause justice to be done in the affair of Capt. Percival." R.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, FEBRUARY 24.

The New York Observer of Feb. 17, has some remarks on the state of religion in New York, in the course of which the following allusion is made to Boston.

"The churches had experienced no general refreshing for more than sixty years. True piety was at a very low ebb: error invaded, and none seemed prepared to lift up a standard against it. At length a few, who mourned over the degeneracy of the times—not probably a fortieth part of the number included in some of our churches—united their efforts and built Park-street Church. This, we believe, was in 1808. 'Old South' was at that time the only Congregational church in the city which could be called evangelical, and even of that there was reason to stand in doubt.

"For the next ten years these *two* were the only Congregational churches in the city which were evangelical. About the year 1819 a third was erected in Essex-street."

We have introduced these extracts to show in what manner the Unitarian churches of Boston are spoken of in orthodox newspapers, and in what light they are viewed by the orthodox community generally.

It will be noticed that the term *evangelical* is used, instead of the term *orthodox*.

The Old South was the only church in 1808 "which could be called evangelical, and of that there was some doubt." "Piety was at a very low ebb; error invaded, and none seemed prepared to lift up a standard against it."

The readers of these paragraphs will, no doubt, be amazed at the remarkable knowledge which the New York editor must have had of the hearts of Christians in Boston in 1808. Their private devotions, and all those silent aspirations of the soul after God and holiness, which they supposed unknown to any, but the Eternal One, seem to be all numbered up and found wanting. "Piety was at a very low ebb," it was even doubtful whether the "Old South" church was "evangelical." But times are changed; four new "evangelical" churches have been erected; and all doubts were removed whether the Old South was "evangelical." Piety, being measured by the number of worshippers in orthodox churches, is considered no longer "at low ebb." The multiplication of unitarian churches, and whatever devout observance the worshippers there may manifest, of the duties of practical christianity,—these are all only the evidence how wofully "error," has "invaded" and how inefficient are all the "evangelical" "standards" lifted up "against it."

We are told that the "modern prosperity of religion in Boston," "may be reckoned" from the time when Mr Sabine was excluded from the Essex-street church. Now to us it seems not a little remarkable that the prosperity of any thing good should take its date from such palpable acts of injustice, as those connected with the exclusion of Mr Sabine from the Essex-street church. For notwithstanding the former rantings of Mr Sabine against the Unitarians of Boston, we consider him, as regards his connexion with his umwhile orthodox associates, as a most injured man.

That practical and vital religion is keeping pace in our city with the progress of population, we trust there is reason to hope. We see new churches of various denominations, springing up around us. We see them filled with apparently devout worshippers, and we hope and believe that the reverence and love of God fills the hearts of these worshippers, as much as in days that are past. That "piety" is confined to one class of these worshippers or that any one class is destitute, we will not have the boldness to decide. If the question must be settled by any one but HIM whom we have been accustomed to consider the *only* Searcher of hearts, we prefer to leave the office to those whose familiarity with such questions may seem to prove them better qualified.

In our advertising columns will be found proposals for publishing the writings of Rammohun Roy respecting christianity. In addition to the valuable testimonies in favor of the work, by Rev. Dr Ware and Professor Norton, we have received a letter on the subject, from Rev. Dr Tuckerman, which, as it speaks more particularly of the character of this extraordinary man, we take the liberty to insert it under the editorial head.

Boston, December 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of Rammohun Roy's Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing in saying, that Rammohun Roy is one of the most remarkable men of this, or of any age. He has done more to effect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. That he is a believer in the divine authority of our Lord, does not I think, admit of doubt.*—Had he embraced Trinitarian Christianity, and written as ably in defence of it, his works, long before this time, would have been inculcated through the whole of Protestant christendom; nor would any other appeals have been necessary, to have obtained both missionaries and churches for the Hindoos. This great man has established a Unitarian press in Calcutta. At his own expence, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time, and wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial co-operation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,

JOSEPH TUCKERMAN.

* Christian Examiner, No. 5, vol. III.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

RLIGIOUS EDUCATION.

[NO. 1.]

There is perhaps no parent or teacher but is willing to admit, that, of all the departments of instruction, that which concerns the most important of human interests, is least successfully managed, and, in fact, least understood. The day is fast going by, when religious instruction was supposed to consist in hearing a recitation of part of a catechism too difficult to be understood, or in causing the young learner to maintain, for so many hours and under a given penalty, a perfectly still attitude in his chair, with a bible in his hand, and his eyes—to appearance at least—gravely fixed upon it.—Very different impressions are now obtaining a prevalence; and if no higher attainments have been made, parents are at least becoming satisfied, that those are not the methods of imparting religious instruction. But more than this mere negative improvement has been effected. Definite ideas on this point, and along with them, a more definite sense of parental duty, are gaining ground; and to aid the efforts of attentive parents in this department of their duties, is the aim of the following thoughts, which are offered with a sincere desire that they may prove useful.

And, first of all, may I be permitted to say that there is reason to doubt whether even the most intelligent and the most anxious of parents, have yet fairly settled in their own minds the great question, "*what is religious education?*"

In attempting to answer this question, I must without apology or explanation take it for granted that education is the formation of habit; towards which, how little direct inculcation avails, we are reminded by the proverb on the comparative inefficacy of precept. Religious education, then, we ought to regard as embracing whatever tends to form the habits of the mind, with reference to religion. And here I will not stop to expatiate on the multitude of unfavorable circumstances which tend to contract religious influences on the minds of children; gloomy and repulsive, or cold and formal exhibitions of religion, in the language and example of adults; extravagant and romantic excitement of feeling, or hard hearted indifference; sectarian temper, and above all, inconsistent and ill-regulated deportment, in the undisguised freedom of domestic hours. I would leave this part of the subject with repeating what is absolutely trite, but is every hour forgotten, that "*Example is the great practical moral instructer of the human race.*"

My chief object, at present, is to attract the attention of parents to the means and methods of imparting direct instruction, and particularly to sabbath schools, as affording peculiar facilities for aiding the exertions of the parent. I say, *aiding* the parent; for this, if the thing is rightly understood, is the great object in view, when a Sunday school is proposed to parents who are not inattentive to the duty of instructing their children. I may, I think, pass over as conceded to the friends of Sunday schools, the indisputable benefit conferred, where the neglect or the inadequacy of parents leave their children unprovided with religious instruction. That Sunday school instruction is mostly beneficial when only communicated in aid of parental lessons, would never be disputed, perhaps, were the question impartially considered. In former times, a mother's or a father's tuition was considered quite competent for reading, and sometimes for other branches of common education. Very different ideas are now entertained. But the advocate of Sunday schools asks nothing more than permission to call in to the aid of the parent a wider influence of the social principle, by communicating to the young mind the occasional impulse of numbers. He attempts to secure to the young the same class of benefits which is rendered accessible to adults in the privilege of public worship; but which the feebleness of juvenile capacity hinders children from fully receiving.

In the few observations I propose to make, I must be very brief. I will, for the present, therefore, confine myself to the consideration of one advantage of Sunday school instruction, which, if not peculiar, has at least many claims on the attention of adults. Permit me first to propose a single question—what security have the grown members of the Christian community, as they anticipate their own removal from the scenes of active duty—that these buoyant and fluctuating beings around them, whom they contemplate with so much interest, will actually be "trained up in the nurture and admonition of the Lord"—will actually become sincere, and enlightened and useful Christians? True—we have many reasons to hope they will—faithful parents and faithful preaches are not, we trust, altogether rare among us. But might we not call in an additional security? Why not make full use of the great instrument of education, to aid in working out this desirable result?

To the clergy, Sunday school instruction, when rightly conducted, offers a powerful aid. It presents, as its fruits, adult congregations well prepared to receive benefit from their instructions. The great business of spiritual improvement is immensely facilitated, by a previous discipline of the mind and the heart. The number of intelligent and active Christians receives regular and ever increasing accessions; and the predominance of a christian spirit in the community and throughout the world, acquires a definite certainty.

Should my present number be thought worthy of an insertion, I shall, in another, make a few suggestions regarding the method of conducting Sunday school instruction.

A TEACHER.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I am often reminded of the fable of the man and his son, who, neither by riding, driving, leading, nor carrying his horse, could please all. Unitarians are heavily censured by their neighbors. Some say, "these people have no zeal, but are cold and indifferent about truths which they pronounce important,"—others say—"Unitarians are too active, too zealous, and too bold in avowing and advocating their sentiments." What is the fair conclusion from all this? I answer—let every one, who properly values divine truth, and would not expose himself to the charge given, 2 Thess. ii. 10, against those who "received not the love of the truth," carefully inquire, what are the genuine fruits of *love of the truth*, and fear the awful consequences of being "barren and unfruitful in the knowledge of our Lord Jesus Christ."

I have been induced to make these remarks, by what I too often hear in the jarring intercourse of men; also to introduce a specimen of the zeal of other sects in disseminating their religious views. Cordially do I say go thou and do likewise, in the love of TRUTH.

"*Tracts on board Steam Boats.* Allow me to recommend to Christians who may have oacasion to travel in steam boats, to supply themselves with tracts, before they go on board. They will find them eagerly read by the passengers, and the dull and listless hours too often passed on board, will be occupied by useful and instructive reading. Christians will also find them an excellent medium of introducing themselves to their fellow Christians, many of whom travel hundreds of miles in the same boat, without knowing, or perhaps suspecting, that they have with them brethren of the same mind and spirit. I recently had occasion to visit the country; and, on my way to the boat, I stopped at the Depository of the American Tract Society, and hastily selected a few interesting tracts. After we had left the deck, and the passengers had retreated below, I laid a few of them on the table in each cabin, unobserved, and soon had the pleasure of seeing many of them in the hands of the passengers. Through the evening, I was gratified by observing the interest they had excited; and the contrast between the scene before me and what I had witnessed when I had no tracts with me, animated me to advance more boldly in the morning. As soon, therefore, as the passengers were up, and order was restored, I brought out some more of them publicly, that all might know the source from which they came. The interest manifested in the evening was much increased, and many perused them with apparent delight. But another enjoyment followed which was most grateful to my feelings. Several of the passengers, whose mouths had been till now sealed in silence, came forward and engaged in conversation with me, first respecting the tracts, until led on by the remarks which grew out of the subject, I found myself in company with hearts, warm with the love of a Saviour, and I listened with delight to the animating accounts they gave me of what the Lord had been doing at the north and west, the past summer. It was a season to my own soul far more pleasing than any I ever passed on board of a steam boat; and I then resolved, that, whenever I travelled, I would always take with me a bundle of tracts. And let me repeat the recommendation to all the professed followers of Jesus to do the same, and be not diffident in the work, but lay them publicly on the table, and invite the passengers to read them. Who can tell but the cabins of our steam boats may become Bethels, where Christians, brought together by the providence of God, may unite in calling down the blessings of salvation upon themselves and their fellow travellers? *Am. Tr. Mag.*"

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR,—I reside in a country town, where Calvinistic doctrines are preached and devoutly believed by a majority of the people. The doctrine of the Trinity is of course held in all its strictness as a leading and necessary part of their faith, and those who do not hold it are denounced as unbelievers, and as little better than infidels. Yet it is a fact that not a few of the church members, when asked on *what text* they chiefly rest their belief in that doctrine, answer without hesitation, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and *these three are one.*" If they are told that the text is spurious, and ought not to be in the Testament, they only look upon it as one of the efforts of Unitarians to mutilate the Scriptures, in order to get rid of the plainest and indeed *only* text in which the Trinity is expressly asserted in the Bible. I have reason to believe that the Church to which I allude is not the only one in the country, who place their chief dependance in proof of the Trinity, on a text which is allowed on all sides to be an interpolation; but that many, if not all the orthodox societies in the country are in the same situation, having never heard any doubts of the authenticity of the 7th verse of the 5th chapter of the first Epistle of St John. It is very true that the text in question is seldom quoted by ministers of late. They have become sensible that it is dangerous to bring it forward since it has been so plainly proved to be an interpolation, and is given up by great Biblical critics of their own party, but it is passed over in silence, and while ministers, knowing it to be no part of scripture, omit to quote it when supporting the doctrine of the Trinity, they quietly allow their people to hold fast their faith in the three heavenly witnesses, and to cling to it as to a divine declaration, that *three are one*, when convinced in their own minds that no such text was ever pen'd by an inspired writer. Such things ought not so to be, and it is a loud call on some able writer to state in a plain and brief manner, the opinions of candid Orthodox critics who have given up the text as spurious. I know that much has been written on the subject, but it has been treated in a manner more suited to the learned man, and the critic, than to plain unlettered minds. Even the excellent letters to M'Leod are too diffuse for the purpose, and I do firmly believe that a tract of a few pages, bringing forward extracts from well known *orthodox names* and Reviews, who have discarded the text, would do incalculable good in those places, where it is received as an undoubted part of the Holy Scriptures. W———a.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—The following is an extract from a sort of apology for the kidnappers and suspected murderers of Morgan, which appeared in the New York Gazette, under the signature of "Hiram," to wit:

"*Is not Morgan immortalized as the most depraved wretch, (next to Judas, for he betrayed his God,) that has ever disgraced the world?*" [N. Y. Gaz. Feb. 20.]

Can any one calling himself a Christian, read this paragraph without being shocked? If it be not blasphemous what is? PAUL.

[The following communication relates to a subject of much interest to every citizen. We perceive that the Centinel of Wednesday contains a similar complaint.

We do not think however that our city authorities are by any means blamably remiss in relation to this subject. The fault is more that of thoughtless and reckless individuals, who will be bound to propriety by nothiug but the rigors of the law. The city authorities are prompt in prosecuting offenders against our street regulations, whenever they come to their knowledge. And the best and only certain remedy of the evil will be that every person who regards the laws should make known to the authorities all instances of their violation that come within their knowledge.]

MR EDITOR,—A stranger of high respectability who has not visited this city, during several years, and who had been led to enteriain very high expectations of the efficiency of the new order of things under the city government, complains to me, with surprise and regret, of the evils he encounters in our streets. He escaped with great difficulty, last week, from being run over by a horse and sleigh driven by a little boy, with, as was supposed, his parents in the sleigh. The gentleman's name was afterwards ascertained by the writer. The horse was fleet, and turned the corner of Charles and Boylston streets with great rapidity. Hence the escape was almost miraculous. The side walks were very slippery, and walking safe, only in the middle of the street. In Milk-street, he also escaped with difficulty an empty sled, driven furiously. On Tuesday last, he was nearly run over by a sleigh *without bells*. He has since learned, that there are ordinances of the City, amply providing against these dangers. He asks, whether laws are worth recording, which are not to be faithfully executed? A broken limb, or the *loss of a single life*, by such neglect of duty, could not but produce anguish, through life, in the breasts of those with whom the responsibility rests.

DOMESTIC INTELLIGENCE.

Meeting for the Greeks. Agreeably to notice given in the newspapers of this city, inviting the attendance of persons disposed to do something for the relief of the destitute and suffering Greeks, a number of citizens assembled at the Exchange Coffee House on Tuesday evening, 20th inst. when Mr GEORGE BOND was called to the chair, and EDMUND WRIGHT, Jr appointed Secretary.

Several gentlemen having addressed the meeting in relation to the purposes for which it had been called, it was then

Voted, That Messrs Nathan Hale, Edward Brooks, Alden Bradford, William Ingalls, and Levi Bartlett, be a committee to retire and draft resolutions expressive of the views of the meeting.

This committee subsequently reported, through their chairman, the following resolutions:

Resolved, That there is reason to believe, that in consequence of the disasters of the war in Greece, the depredation of its invaders, and the vindictive and sanguinary manner in which the war is carried on, many of the inhabitants of that country have been compelled to fly for safety, from their homes, to the seaports and islands, where they are destitute of the means of subsistence, and where their sufferings might be materially relieved by supplies of provisions and clothing from this country.

Resolved, That we are impelled, not only by the sympathy which we ought to feel for a nation struggling against oppression, and the respect which we cannot but entertain for a people attempting to assert their civil rights, and to establish institutions which will improve their condition, and introduce the arts of civilized life, and the means of instruction, but by the impulses of humanity, and the precepts of our religion, to endeavor, so far as lies in our power, to afford relief to such members of our fellow men, as by their attachment to this noble cause, have been reduced to the lowest extreme of misery; and that we regard it to be our duty, in imitation of the example of charitable persons in many other places, both in Europe and in this country, to adopt measures for collecting and applying to the relief of the destitute inhabitants of Greece, such contributions as the benevolent of this city and vicinity may be disposed to make for that object.

Resolved, That for this purpose, a committee of twelve persons be appointed, who shall be requested by this meeting to invite contributions for this object, either in money, provisions or clothing, and, at their discretion, to dispose of the same for the relief of the distressed inhabitants of Greece, either by sending an agent to that country, or in such other manner as they shall judge expedient.

The resolutions having been read and amended by increasing the number of the committee to eighteen, were unanimously adopted.

The following gentlemen were then appointed on the committee, pursuant to the third resolution, viz:

Henderson Inches, George Hallet, Charles Tappan, Samuel Swett, John T. Winthrop, William Ingalls, Thomas Vose, Edward Brooks, Moses Williams, Josiah Quincy, jr, David L. Child, Joshua Sears, Nathan Hale, George W. Adams, Joseph N. Howe, Walter Channing, Samuel Whitwell, Edmund Wright, jr.

Voted, That the committee, above appointed, be requested to give public notice that they will receive contributions from other towns in this State, or in other States, and dispose of them conformably to the wishes of the donors.

Voted, That the thanks of this meeting be presented to Mr Jonathan P. Miller, of Vermont, and Dr S. G. Howe, of Boston, for the devotion they have shown to the cause of the Greeks, by a long residence in Greece, the services they have rendered, and the information they have afforded of the condition of that country.

GEGRGE BOND, *Chairman.*
EDMUND WRIGHT, Jr, *Secretary.*

The committee appointed, at a meeting of citizens of Boston, to invite contributions for the relief of the suffering inhabitants of Greece, beg leave to state briefly the grounds on which they appeal with confidence to the charity of this benevolent community. The history of the distressing war in Greece, is so well known to the public, that it is unnecessary to go into any detailed description of the calamities which have desolated that country. The painful narratives of the events, which have signalized the war for Grecian Independence, have made too deep an impression on the minds of all those who sympathize in the sufferings of their fellow men, to need any effort on the present occasion, to recal them to memory. However deep may be the interest, which is felt by the people of this country, in the cause in which the inhabitants of Greece are engaged, it is not proposed at present to solicit their aid in support of that cause. It is not to aid and encourage them in the defence of their civil rights; or to assist them in maintaining their freedom, and the independence of their country, that this appeal is made. It is for an object more pressing even than this; for the preservation of human life, and the relief of the most dreadful physical suffering. It is to unite our efforts with those of the charitable in our own country, and in other christian countries, to provide food and clothing to those who have been overpowered in their attempts to defend their most sacred rights; and have been driven from their homes, and are perishing by famine, without the hope of relief, except from the hand of distant charity.

Of the existence of the alledged distress, there is the most undoubted testimony. Besides the abundant evidence, furnished through the foreign journals, which there is no reason to discredit; we learn from the letter of Prince Mavrocordato to Mr Everett, from those of Dr Howe, an intelligent gentleman of this town, now residing in Greece, and from the verbal account of Mr Miller, who has recently returned from that country, that in consequence of the ravages of the enemy, throughout a great part of the country, on which the inhabitants usually rely for provisions, and of the assembling of great numbers of the inhabitants within the limits, not occupied by the enemy, they were suffering from a most alarming scarcity of provisions; and that so destitute was the condition of many of those who had fled from before their invaders, that they had no other resource than the charity of those who had little to bestow. Such was their condition some months ago. What changes may have taken place in the mean time, we cannot tell. Whether death, which comes at last to the relief of those who find no other resource, has released thousands from their distresses, or whether the supplies which have been sent them, by the exertions of the friends of humanity in France, Switzerland, and Germany, have been sufficient to sustain them until our contributions may come in aid of their noble efforts, is a fact which time only can disclose. Of this however we may be sure, that such must be the extent of suffering, that there can be no fear of an excessive supply. If the number of the sufferers has not been diminished by the insufficiency of the relief already afforded, it cannot be hoped that the united efforts of the charitable in all christian countries will be more than sufficient to supply their most pressing wants; if that relief has been insufficient to attain its object, even to this period, no proof can be necessary, of the urgency of the present demand.

Admitting, therefore, that such is the condition of a large number of our fellow men, it will be inquired whether it is in our power to afford any material relief. That it will be within the reach of the efforts of all who unite in this undertaking, to afford full and adequate relief to the whole mass of sufferers, cannot be supposed. But that material and important aid may be afforded, extending to the preservation of many lives, cannot be doubted; and it is by no means an extravagant supposition, that these efforts of charitable individuals in Europe and America, will be the means of preventing the entire extinction of all hopes of the regeneration of Greece; and of asserting the complete and perpetual triumph of the enemies of the christian faith, of civil liberty, and even of the arts of civilized life, in that beautiful portion of Europe. That provisions and clothing, of a kind best suited to the supply of the wants of the sufferers, can be introduced into Greece, no one doubts. That they will be faithfully appropriated and distributed, according to the wishes of the donors, under the direction of agents, selected by themselves; we see no reason to doubt.

Under there circumstances, it would be superfluous to urge upon a humane and charitable community, the motives which should induce them to act, on this occasion. It were sufficient perhaps, that mere humanity calls upon us, to relieve the sufferings, which we should all alike feel, but for the bounty of that Providence, which has placed us in a more happy condition, and given us the means of administering to the wants of others. But when to this we add the higher motive, of obeying those precepts of our religion, which enjoins the duties of benevolence, when we consider the magnitude of the evils which we are called upon to mitigate, requiring the co-operation of all kind and christian hearts, when we consider that the objects of our sympathy are not merely men, but christians,—that they are men of a noble race, capable of the highest degree of intellectual improvement, and thirsting for the means of education, and moral culture—when we consider that their present sufferings are not the consequence of indolence or vice, but of disasters which prudence could not foresee nor bravery avert,—that the ultimate cause of these disasters is that love of freedom, which freemen cannot but respect, and that the power by which they are opposed, and by which they are in danger of being overwhelmed, is one not merely arbitrary and tyrannical, but often brutal and ferocious,—when it is considered that the subjugation of this people will be accomplished only by their almost entire extinction, and that with their extinction will perish all hopes of the revival of civilization of learning, and of christianity in one of the finest portions of the globe, we feel a confidence in presenting this as a cause of benevolence and of christian charity, which is deserving of the deepest consideration, of those to whom we appeal.

The committee, seeing in the performance of the past promises of Greece, the certainty of similar continued exertions for the future; and aware of the unrelenting obstinacy of Grecian valor, feel entirely satisfied that the struggle for independence, is to them, if unassisted, inevitably a war of extermination: far then from any possible imputation of want of charity to their opposers, the Turks, far from any disposition to implicate their country in any aggression, upon a nation at peace with us, they ask of their fellow citizens, by the memory of American suffering, and the glorious achievement of American independence, to answer, by the assistance they now individually afford to suffering Greece, for their own gratitude to the generous assistance of their own revolutionary allies. Individually, for they are directed to receive, and will gratefully accept the smallest useful article which compassion may present, the humblest offering which patriotic feeling may contribute to further their object.

The committee, in obedience to the instructions of the meeting, by which they were appointed, invite contributions from all who acknowledge the force of the reasons here presented, or who from any other motives, are friendly to this benevolent design. All donations, with which they may be entrusted for this object, will be faithfully appropriated according to the best discretion of the committee. It is their earnest request that whatever may be given, may be offered quickly. They will without delay provide depositories for provisions and materials for clothing, and will appoint a treasurer to take charge of the money which shall be contributed; of which arrangements they will give immediate public notice.

For the Committee,

HENDERSON INCHES, *Chairman.*

Boston, Feb. 21, 1827.

CONGRESSIONAL SUMMARY.

IN THE SENATE

[From Friday, February 9 to 16.]

A bill was reported further to amend the judiciary system. Certain amendments were also reported to the bill relative to the adjustment of claims, and the distribution of monies paid by the government of Great Britain, under the first article of the treaty of Ghent. A memorial of the Colonization Society was received and laid on the table. A bill was passed for the benefit of the heirs of Thomas Jefferson, deceased. A bill was reported appropriating $37,000 to build a road on the McAdam system from the Capitol to Georgetown. The Senate went into the consideration of executive business, and having finished it, they removed the injunction of secresy. In the course of their proceedings they advised and consented to the appointment of Joel R. Poinsett as Minister Plenipotentiary to the Congress of American Ministers, transferred from Panama to Tacubaya, in the place of R. C. Anderson, deceased. They also voted to nominate John Boyle of Kentucky, to the office of Judge of the United States for the District of Kentucky.

After some discussion the bill on woollens was referred to the Committee on Finance. A bill was passed to a third reading to appropriate land for opening a canal from Lake Erie to the waters of the Wabash.

On Wednesday the Vice President of the United States attended and resumed the chair. Bills relative to the Illinois and Indiana canals were passed and sent to the House. The subject of the gradual increase of the Navy was discussed in committee of the whole, but nothing final was decidid.

The bill exemping Swedish and Norwegian vessels from discriminating duties for a limited time was passed to be engrossed.

The subject of the gradual increase of the Navy was taken up. The appropriation of $500,000 for carrying into effect the various provisions of the bill, was discussed, particularly with reference to the construction of Dry Docks, and the establishment of a Naval Academy. Two dry docks were proposed; one at Gosport, Va. and the other at Charlestown, or Portsmouth.

IN THE HOUSE OF REPRESENTATIVES.

[From Friday, February 9 to 16.]

The subject of the printers of the laws was taken up; and the discussion was broken off by a rule of the House, respecting the time allotted to the consideration of resolutions. This subject seems to come in to fill up waste time from one day to another; we shall not therefore notice it again particularly till something final is decided.

A message was received from the President of the United States, communicating copies of a letter from the Governor of Georgia, and of enclosures received with it. These papers, after considerable debate, were referred to a select committee. A long and interesting discussion followed, in which Messrs Haile, Webster, Forsyth and Everett engaged. The committee appointed on this subject consisted of Messrs Everett, Powell, Cocke, Drayton, Whittlesey, Lawrence and Buckner.

On Saturday the 10th, the House was engaged, the first part of the day, on subjects of no national importance. The woollen duty bill was afterwards taken up. Mr Cambreleng spoke in opposition to the bill upwards of an hour. Others spoke briefly in favor of the bill, and Mr Hamilton two hours in opposition. The previous question being called for, by Mr Bartlett, of N. H. several attempts were made to obtain a vote to adjourn, but without success. The motion for the previous question was sustained, 102 to 98, and the question being put "shall this bill pass?" was decided by yeas and nays, as follows; yeas 106, nays 95. So the bill was PASSED and sent to the Senate for concurrence.

Memorials were presented by Mr Webster on the part of the Historical Society of Massachusetts, and Mr Davis, on the part of the American Antiquarian Society, soliciting the government of the United States to apply to the government of Great Britain, for permission to examine the archieves of that nation, with a view to obtain authentic information, respecting the early history of this country.

A memorial, praying that children hereafter born of slaves in the District of Columbia, may be free, was read and laid on the table. The subject of an exchange of 6 per cent. stock for 5 per cent, was debated at some length, in committee of the whole. Several amendments were proposed, but the bill was reported without amendment.

A Report was received from the Select Committee to whom was referred the Communication of the Vice President, on 29th Dec. last, requesting an investigation of certain charges brought against him for alleged dishonorable conduct while Secretary of War. The substance of the report was, that there was no ground for the charges brought against Mr Calhoun, or any cause, even of suspicion, that he had either directly or indirectly been engaged in any contracts made with the War Department, while he was Secretary of War.

Bills were passed relative to an exchange of stocks; and also exempting Swedish and Norwegian vessels from discriminating duties for a limited time.

The bill making appropriations for the support of government for 1827, was taken up in committee of the whole. The only subject which caused much debate was that of inserting $9000 as an outfit for the minister to the Congress of American Nations. It was finally decided to insert this item. The bill was reported by the committee, as amended, and was adopted by the House. A report was made of such bills as ought to be acted on the present session. The bill providing a system of discipline for the Militia of the United States was passed and sent to the Senate for concurrence.

In the second reading of the appropriation bill, the item allowing $9000 outfit to the new minister to South America, was rejected, and the blank filled with $4500. The bill was ordered to be engrossed.

STATE LEGISLATURE.

IN THE SENATE.

[From February 16 to 20.]

Brigadier General SHEPHERD LEACH was chosen Major General, of the fifth division of militia, in concurrence with the House. The petitioners relative to Amherst College had leave to withdraw. Various private petitions and memorials were disposed of. Bills passed to be enacted relating to the following subjects:—Randolph Baptist Ministerial Fund—Sagamore Creek Dam—Discipline in Colleges—Regulation of Precincts, Parishes &c—Marshfield Beach—Methodist Church in Lowell—Watertown and Brighton Fisheries in Charles River—Blackstone Canal Company—Regulating Town Meetings in Danvers.

The business of Tuesday was only the furtherance of bills &c in their earlier stages. The question on engrossing the bill regulating the driving of Stage Coaches was negatived, and on the following day the vote was reconsidered, and the subject referred to a committee. Several bills were passed to be engrossed, which will be noticed when enacted.

The resolves providing a Board of Commissioners of Internal Improvements was passed in concurrence with the House.

The resolve appropriating money for the Bunker Hill Monument, was passed in concurrence with the House, as amended, and sent down for concurrence.

IN THE HOUSE OF REPRESENTATIVES.

[From February 16 to 20.]

On Thursday the 15th, Brigadier General Shepherd Leach was appointed Major General of the fifth division of militia. It was voted that no further order be taken on the regulation of Fishways.

A petition of the Mayor and Aldermen relative to the binding out of poor children from the House of Industry was committed to a special committee. Two bills were reported, one for the further regulation of prisons, and the other for the safe keeping of lunatics.

The governor returned to the House the bill to incorporate the Mozart Institution of Salem, with his objections to it.

The subject of limiting the tenure of office of Register of Probate, and County Attornies was referred to the next General Court.

The resolves were PASSED, and sent to the Senate for concurrence, appointing a Board of Commissioners of Internal Improvements, consisting of *four*.

A resolve passed, and was sent to the Senate for concurrence, requesting the Governor to procure information from the United States War Deportment, relative to a Canal across Cape Cod, and to request the General Government to cause further serveys to be made if necessary. An order passed granting $7000 to be paid out of the public treasury, to the Bunker Hill Monument Association, instead of $10,000 in State Prison Work.

A Report was received relative to a free bridge from Boston to Charlestown, accompanied by a resolve for the appointment of Commissioners to ascertain on what terms the several bridges over Charles River can be purchased by the Commonwealth, and what will be the probable expense of keeping them in repair,—to report at the n ext session of the Legislature.

The report on the petition for a freebridge from Charlestown to Boston was considered on Thursday.

Leave for a bill for a free bridge was granted, the bill submitted, read once and the second reading appointed for Friday. The remaining business of the day was on subjects in unfinished stages.

RELIGIOUS SUMMARY.

Sunday Evening Lectures. The last lecture, at the church in Federal-street, was well attended. The next lecture will be in Rev. Mr Ware's church, in Hanover-street; the services will commence, as usual, at half past 6 o' clock.

Newton Theological Seminary. From the report of the Committee of the Baptist Theological Seminary at Newton, it appears that there are, at present, connected with the Institution, two professors and eight students. An estate has been purchased as a site for the buildings at an expense of $8000. A subscription is to be opened immediately, for the purpose of raising $20,000 to establish a professorship of Biblical Theology.

Thursday Evening Lectures. "We are pleased to learn, [says the New York Christian Inquirer,] that an arrangement has been made to have a lecture delivered every Thursday evening through the winter, in the Vestry, under the new unitarian church, corner of Prince, and Mercer-streets. The object of these lectures is to explain the peculiar sentiments of Unitarians as distinguished from other sects of Christians. This lecture will afford to such as may desire it an opportunity of hearing the sentiments of Unitarians explained and supported with candor and ability, and, we can assure them, that if they are not convinced by the arguments which may be adduced, their feelings will not be wounded by unkind epithets, or by uncharitable denunciations."

The Rev. *Paul Couch*, jr. of Newburyport, has had an unanimous call to be pastor over the Church and Society in Byfield, late Dr Parish's.

An unanimous invitation has also been extended to the same gentleman from the Society in West Newbury, Mr Demond late pastor.

FOREIGN INTELLIGENCE.

Texas. We lately gave an account of a revolt in Texas, and of the declaration of independence by the inhabitants. We now learn that the new state is to be called the "Republic of Fredonia." They have entered into treaty with the chiefs of 23 tribes of Indians, and the change of government is said to have been effected by the countenance and cooperation of the Indian tribes. The number of Indians belonging to these tribes is not stated. The final success of the revolt is considered doubtful. The proposed constitution, contains a provision of the following import relative to slavery.

"All slaves that can pay their masters the first cost with lawful interest and all expenses they have incurred, are to be free. Those unable to purchase their freedom on these terms are to remain in slavery during life—but those born after the promulgation of the constitution are to be free."

Paris papers to the 2d January have been received in New York. CHARLES Xth had sent a new decree to his Chambers against Slave Trading, with additional penalties.—A bill had also been laid before the Chambers to restrict what is called the "licentiousness of the Press." The policy of the French Ministers was pacific, and they had decided majorities in both Chambers There were no additional advices from Spain, on which reliance could be placed. The former accounts of the discomfiture of the Portuguese insurgents, and their mad leader, on the frontier, appeared to be confirmed. According to some accounts, Spain was evidently *backing out* from her controversy with Portugal; and had given strict orders to prevent aid being given to Portuguese deserters.—Her Ministers, it was said, had asserted their ability to justify the conduct of FERDINAND; and that it was expected they would satisfy England as to the *past*. What security the latter would require for the *future* remained to be developed. Other accounts however, say, that Spain was forming an army of observation, of 10,000, on the Portuguese frontier.

There was nothing new from Greece, excepting information of the arrival of the Egyptian expedition at Navarino, with supplies, but no troops, for IBRAHIM. Nothing more was added on the negotiations for peace at Constantinople. The Greek frigate Hellas, from New York, sailed from Malta for Napoli, on the 1st December. She hoisted the Greek flag at Malta, and reciprocated salutes with the British garrison.—*Col. Cen.*

Slave Trade. The extracts which we lately gave in the Register from the Report of the London African Institution, show that though much has been done towards the abolition of this nefarious trafic, yet that much still remains to be done to complete the triumphs of benevolence. It is with regret that we notice the following extract of a letter from an American gentleman at Rio Janeiro, dated, Nov. 6.

"Slave vessels [says he] arrive every day or two from the coast of Africa, with full cargoes of from two hundred and fifty to three and four hundred negroes. A day or two since, I saw a drove of them on shore for sale, with a little white boy driving them along the street, as they drive sheep in our country. The negroes are driven to a market, and tried, to see that they are sound in limb and body. They are sold for from two to three hundred dollars each."

SUMMARY.

Internal Improvement. This important subject we rejoice to perceive is beginning to receive among us the attention it merits. The adoption by the House of Representatives on Saturday last of the Resolves, establishing a *permanent Board* of Commissioners for Internal Improvement, is the first step towards results, in the highest degree beneficial and honorable to our State. It is indeed the only correct and safe step; because it ensures to the State, for a comparatively small expenditure, such scientific examinations of the topography of the State, as will be in themselves honorable, and such will eventuate in benficial and important public improvements. The decided vote of the House, 111 to 35, against the *indefinite postponement* of the resolves, is to our minds, conclusive and cheering evidence that the public feeling is alive to the subject; and if the Senate will only *speedily* complete the good work, so well begun in the House, Massachusetts may soon claim as proud a station among her sister States, for spirit and energy in developing her own resources, as she now does for the industry and intelligence of her citizens. We are happy to find all the Representatives from this city, who voted on the question, recording their votes in favor of the resolves.—*Patriot.*

Massachusetts Banks. The Committee of the Legislature say that, in their opinion, the existing system is "preferable to any, however recommended, which has not the sanction of experience." They therefore have reported a bill comprising all the essential provisions of the several laws relating to banks, modified in some particulars, and containing also a provision that every Bank, now in operation, shall, on application to the Legislature within one year from the passing of this Act, be anthorized to continue its operations for 20 years from the first Monday of Oct. 1831. The Bill requires also that every Bank shall use the patent stereotype plate invented by Jacob Perkins.

The amount expended at the Armory at Springfield in the year 1826, was $180,264, and there were manufactured there during the year 15,500 muskets, the same number of wipers and screw drivers, 1550 ball screws, 1550 spring vices, 249 arm chests.

The amount expended at Harper's Ferry Armory was $167,314, and there were manufactured, 8720 muskets, 53,112 screw drivers, 31,827 wipers, 5327 ball screws, 4,050 extra bayonets, and 888 arm chests.

Baltimore, Feb. 14. We have been informed that letters have been received from Washington, containing the important intelligence, that a majority of the Judges of the Supreme Court of the U. States, will decide that the State Insolvent Laws are constitutional, so far as they relate to contracts entered into between citizens of the same State, subsequently to the passage of the State Insolvent laws.—*Chron.*

On Friday, the Governor returned the Bill for incorporating "the Mozart Society in Salem," with his objections; which, in substance are, that corporations, (except in a few cases of evident necessity for public improvement, where united efforts are required to obtain a great general benefit, which no individual exertions could so well secure,) which collect and possess large sums of money or valuable real estate, are incompatible with our republican principles and institutions; that corporations are multiplied unnecessarily, and are, therefore, an useless accumulation on the Statute Books. His own words, in recapitulation, are, "that, in returning the Bill to the House for revision, I specially object to it, as unnecessary for the accomplishment of the purposes expressed in the representation of the petitioners; as inexpedient, in creating an unsafe precedent for grants to numerous similar associations; as prejudicial, and of injurious tendency, in withdrawing from individual management and use, and the operation of ordinary rules, any amount of property, to constitute a capital, permanently and exclusively applicable to the objects of such an institution, and in authorising any portion of that capital to be held in real estate.

Free Bridge to South Boston. The joint Committee on this subject, (from the two departments of the city government,) made a report, in part, recommending the adoption of the following Resolutions:—

Resolved, That the abuttments of the proposed Free Bridge to South Boston shall be built similar in model, materials and workmanship to the Boston and Roxbury Mill Dam, or Western Avenue, and not less than forty feet in width.

Resolved, That the remaining part or frame work of said bridge shall be built similar in model, materials and workmanship to Canal or Craigie's bridge, with such improvements, however, as experience in the use of that bridge may suggest.

Resolved, That so soon as said Corporation shall be ready to commence the building of said free bridge, the City Council shall have the privilege of appointing some skillful and experienced Engineer to direct and superintend the construction of the same at the sole expense of said Corporation.

These resolutions were read twice, and passed without a division.

The Grand Royal Chapter of Masons of the state of New York have publicly disclaimed, individually and as a body, all knowledge or approbation of the proceedings in relation to the abduction of William Morgan; and expressed their disapprobation of the same, as a violation of the laws, and an infringement of the rights of personal liberty secured to every citizen of our republic.

The Lt. Governor of Upper Canada has offered a reward of 50*l.* for any information respecting William Morgan, who is supposed to be forcibly detained and secreted in some place in that province.

A bill passed the House of Representatives of Maryland, granting $1000 a year to the Colonization Society; to be expended in transporting free negroes to Africa.

Among the donations in Albany in behalf of the Greeks, are several of $100—700 yards of cotton goods, and a number of barrels of beef.

In Massachusetts, there are 196 incorporated manufacturing companies, with an aggregate capital of 29,705,000 dollars. There are 64 banks with a capital of 16,100,000 dollars, of which 15 with 10,050,000 dollars capital, are in Boston. There are also in the state 37 insurance offices, with a capital of 9,200,000 dollars, of which 22, with 6,800,000 dollars capital, are in Boston.

The New York House of Assembly, decided on the 9th instant, that James Kenoyn, a Quaker preacher, who had been elected to that House, was excluded therefrom, by the annexed provision of the State Constitution:

"And whereas the preachers of the gospel are by their profession dedicated to the service of God, and the care of souls, and ought not to be diverted from the great duties of their functions: therefore no minister of the gospel, or priest of any denomination whatever, shall at any time hereafter, under any pretence or description whatever, be eligible to, or capable of holding any civil or military office or place within this State."

The day before, a member offered, unsuccessfully, a resolution that it should be referred to a committee to inquire,

"Whether, among the people called Quakers, there were ministers of the Gospel within the meaning and spirit of the constitution, and how, and after what manner they were ordained such minters of the Gospel."

Moses Brown, Esq. of Newburyport, recently deceased, has left by will a legacy of $1000 to the Howard Benevolent Society, and a donation to that town for the establishment, at a future period, of a Grammar School.

The third volume of Dugald Stewart's "Elements of the Philosophy of the Human Mind," is in press. It may be expected in the course of a few months.

MARRIAGES.

In this city, by Rev. Mr Gannett, Mr Samuel L. Badger to Miss Frances Woods.

By Rev. Mr Ripley, Mr Benjamin Smith, jr. to Miss Sarah Barnes, daughter of Mr Jotham Barnes.

In Lynn, Dr Gurdon Pellett, of North Brookfield, to Miss Susan L. Gardner, daughter of James G. Esq. of Lynn.

DEATHS.

In Shrewsbury, on the 6th inst. after a long and lingering sickness, Mrs Maria Maynard, wife of Mr Benjamin Maynard, jun. aged 40 years and 10 months.

In Raynham, Mass. on the 4th inst. Mrs Harriet Williams, wife of Mr Elbridge G. Williams, in the 20th year of her age.

In Walpole, Mass. Mrs Hepzibah Clap, aged 93, relict of the late Col. Ebenezer Clap.

In Mason, N. H. Mr Thomas Tarbell, aged 77. He was one of the N. H. troops who displayed so much courage at the rail fence in the battle of Bunker Hill, and one of those who mounted the breast work at Bennington, and turned their own cannon upon the enemy.

In Lebanon, N. H. Feb. 5, Mr Reuben Wells, aged 49, formerly of Shelburne, Mass. He died of acute inflammation of the liver, after an illness of eleven days. In his death society has lost a valuable member, and a numerous family a kind and affectionate parent.

In East Sudbury, suddenly, Mr Marshall D. S. Stone, aged 38.

In Nantucket, Mr Charles Gardner, 2d. aged 47.

In New Durham, N. H. Mr Stephen Webster, aged 87.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following articles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First, Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain, from 550 to 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents per copy,—and with an engraved head of Rammohun Roy, at two dollars and fifty cents per copy. It will be put to press as soon as a sufficient number of subscribers are obtained to justify the expense.

The following testimonies, to the value of the writings of this distinguished man, will show in what estimation they are held by learned theologians of our own country.

Cambridge, Feb. 14, 1827.

To Mr David Reed,

DEAR SIR,

The writings of Rammohun Roy seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,

[Signed,] ANDREWS NORTON,

Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton. HENRY WARE, D. D.

Professor of Theology in Harvard University.

Feb. 24.

TRIAL OF CALVIN & HOPKINS.

JUST received a few copies of the little work, entitled "The trial of CALVIN and HOPKINS, versus the Bible and Common Sense." F24

VALUABLE BOOKS

FOR SALE AT THIS OFFICE, VIZ.

THE SEPTUAGINT ed. Bos.
The Vulgate, in 2 vols.
Le Clerk's Ecclesiastical History.
Whitby's Examen Var. Lect. Millii.
Memoirs American Acad. Arts and Sciences.
Neal's History of Puritans, 5 vols. F17.

SELECT HYMNS.

JUST published, at this office, a selection of HYMNS for Public Worship, from various authors, in Metres not found in Watts' Book of Psalms or Hymns, and on Subjects and Occasions not noticed in that work;—with a few on various subjects and different metres. Designed to be used in connexion with, and as a supplement to Watts'. [72 pages, stitched—92 hymns.] A cheap work of this kind has been long wanted, in Societies where Watts' has been long used, and where, from the expense attending it, a change has not been made. In this collection all the metres contained in the modern collections of music have been introduced.

Price, $10 per 100, to Societies. F17.

EVENING HOURS.

MUNROE & FRANCIS, Washington-street, corner of Water-street, this day publish No. I, and II, EVENING HOURS, a little work intended to illustrate the Biography, Geography, and Natural History of the New Testament, in familiar conversations between a mother and her children, and will be an appropriate book for sabbath reading.—Price 8 cents each number.

Also, just published,

The FRENCH GENDERS taught in Six Tables; being a plain and easy ART OF MEMORY, by which the GENDERS of 15, 548 French Nouns may be learned in a few hou s. Prce 16 cents.

MR UPHAM'S SERMON.

FOR sale by HILLIARD, GRAY & Co. BOWLES & DEARBORN, and at this Office, the late Sermon of Rev. Mr Upham, at the Dedication of the First Church in Salem. Some notion of the high merits of the Sermon may be formed from the extracts which have been published in the Christian Register. Feb 17

POETRY.

MAN AND WOMAN.

Man is the rugged lofty pine,
That frowns on many a wave-beat shore,
Woman's the slender graceful vine,
Whose curling tendrils round it twine,
And deck its rough bark sweetly o'er.

Man is the rock whose towering crest
Nods o'er the mountain's barren side,
Woman's the soft and mossy vest,
That loves to clasp its sterile breast,
And wreath its brow in verdant pride.

Man is the cloud of coming storm,
Dark as the raven's murky plume:
Save where the sumbeam, light and warm,
Of woman's soul, and woman's form,
Gleams brightly o'er the gathering gloom.

Yes, lovely sex, to you 'tis given,
To rule our hearts with angel sway,
Blend with each woe a blissful leaven,
Change earth into an embryo heaven,
And sweetly smile our cares away.

MISCELLANY.

From Greece. The following interesting letter from our fellow countryman, Dr Howe was published in the National Intelligencer of the 11th inst. It is dated Napoli, Oct. 16, 1826. The information may be considered authentic. We hope that those passages which relate to the distressing want of food and clothing, will not be overlooked, and that the hearts of our countrymen will be stirred up to efforts for their relief.

"Athens is now the principal seat of the war, and its fate keeps up intense anxiety in all minds. From within the fortress letters come seldom, but I was within a few miles of it four days ago, and can bear witness that its cannon answered fast and well the shower of shells and shot that were continually poured upon it. But I cannot conceal the fact, that Athens is in some little danger; probabilities are in its favor, but who can calculate upon the hazards and haps of war; its garrison is discontented. Goura, the commander, who foresaw this some time ago, wrote to Government to send him the corps of Ionians, consisting of 300 men, as the only garrison he could depend upon; they were accordingly ordered to go, but have not yet effected their entrance into the Acropolis. On the 1st of this month, the enemy, by a most unaccountable neglect on the part of the Greeks, got possession of the new battery erected by Ulysses, and which encloses the only spring in the fortress, (it being supplied formerly by cisterns) but they were immediately attacked and driven out, when the garrison became sensible of its danger. It is to be hoped this will make them more watchful for the future. I mentioned to you in my last, that the plan of the Greeks, for the relief of Athens, was, that Carascakis should reassemble his army, and take a position about the place, in such manner as most to harass the enemy, while Fabvier, with the regular troops, should get and keep possession of the Piræus. But the plan is now much altered, and apparently for the better. Finding they cannot cope with their cavalry, the Greeks have determined to force them to retire, by cutting off their provisions, which come altogether from Negropont, or by the way of Zeitouni. Carascakis, therefore, has gone off in the direction of the latter place, and will occupy the passes which lead into Livadia, and endeavor to excite the population there to take active measures. On the other side, Colletti, the former Minister of War, will endeavor to cut off the provisions coming from Negropont, by an invasion of that island. He is now at Scopelos, with four vessels; he will there take on board 2,000 men, principally from Mount Olympus, who are collected there; and with these will enter Negropont, while other vessels will cruise in the channel of Negropont, and prevent any boats from crossing. Those plans will, I hope, liberate the Acropolis from its besiegers, particularly as the rainy season will soon set in, and Cutuckis will find it difficult to keep his army together. As for the Morea, it is in the same state that it has been for eight months past, only that both parties are wearying themselves out. Ibrahim Pacha is too weak to effect any thing of consequence, until the arrival of re-enforcements from Egypt; and, in his little expeditions, the Greeks, although unable to oppose any organized resistance, lay for him so many ambuscades, cut off his stragglers, harass his rear, and distress him in so many ways, that he finds his small force continually becoming smaller; and if he is not soon re-inforced, he must give up all operations, and of his 25,000 boasted Arabian regular troops which he brought to the Morea, the miserable remnant must shut themselves up in the fortresses. In his last expedition, Ibrahim Pacha renewed his attemps to penetrate the District of Maina. He passed Mistra, (near ancient Sparta) burning it and several other small villages around, and finding no resistance until he arrived at Minakobi. Here his advance guards were checked by Cosonakos, nephew of Peter Mavromichalis, who, with about two hundred and fifty soldiers, threw himself into the houses, and defended them gallantly for an hour, until his cousin, George Mavromichalis, with other two hundred men, came up to his assistance. But they soon found that their position could not be long tenable, and leaving it, fell each upon a better one, where they were immediately joined by Elias Mavomichalis with a futher reenforcement of three hundred men. With this force of seven hundred men, they awaited the Turks, who soon came upon them, and kept up a brisk attack until dark. But finding the position too strong, the enemy moved off in the night to Skaphianikis, which they attacked at day break, on the 13th September. It was defended by its inhabitants, three hundred in number, who held them in check for some hours, when Gen. Patrikos, with three hundred men, came up, and they, united, kept the place till noon, when George and Elias Mavromichalis arrived with thirteen hundred Mainotes, who had rapidly assembled. This decided the affair; the Turks fell back, and were pursued, though they effected an orderly retreat, and took up their route for Tripolitza, having lost about four hundred men killed.

Maritime operations, upon which the fate of the country must always depend, have not been unfavorable to the Greeks. Topal Pasha, with all the Constantinople fleet, continues to threaten Samos; and Miaulis, with the Greek vessels, remains there for its defence. On the 12th September, Miaulis resolved to attack the Turkish fleet with his fire ships; in the harbor of Mytiline, but they, unluckily for him, got notice of it too soon, and cutting their cables, ran out to sea. They were here attacked by the Greeks, but instead of making off with their usual cowardice, the Turks fought obstinately for some time. The fire ships being ordered to advance, the Turkish fleet began to retire, though they sunk one fire ship, and dismasted a second, and continued the cannonade till night. Next morning the cannonade commenced again: after an hour's continuance, the fire ships being prepared, were sent forward; the first burnt in vain, but the crew saved themselves in their boats: the second grappled a seventy-four gun ship, and was fired, but the Turks contrived to separate themselves from the burning vessel, after suffering considerable loss. A third *brulot* was lighted too soon, but drove blazing through the enemy's fleet, which, alarmed at the number and determination of the fire ships, gave the signal for retreat, and were followed nearly to Smyrna.

The Alexandrian fleet, from which alone Greece has much to fear, is not yet ready for sea, and I hope it may be delayed until Cochrane arrives here. S. G. Howe.

P. S. I cannot forbear to repeat, what I had stated in former letters, that the worst foes with which the Greeks have to contend, are starvation and nakedness. The crops in many parts of the country are cut off by the operations of war, and all the population in those parts of the country occupied by the enemy is driven to the mountains. The little surplus produce which can be raised, will barely be sufficient for the first months of Winter, and nothing but the succors of the friends of Greece, in Europe, and may I not add America, will be able to avert all the horrors of famine the ensuing Spring.

S. G. H.

Extreme misery.—Yesterday afternoon, Mr Rogers, a chymist in Cheapside, brought in a poor half-naked man of color, who had just been applying to purchase some arsenic at his shop. From his manner, and his extremely destitute condition, Mr Rogers believed that he wanted the arsenic for the purpose of self-destruction; and, therefore, he very humanely brought him before the Alderman, in the hope that, by receiving some charitable relief, he might be diverted from his miserable purpose.

The poor fellow had no clothing, except a coarse flannel shirt and very ragged canvass trowsers; and the Alderman, having complimented Mr Rogers on his humanity, proceeded to question the wretched being before him as to who and what he was.

His story was soon told:—He was stolen from his father's house, he said, when he was only seven years old, and sold into slavery at Rio Janeiro, where he was christened Louis Guled. After some years, he was brought out of slavery by the captain of an English merchant ship, and, on his arrival in England, he was re-christened John Hampden. From that time he had been chiefly at sea—sometimes in the merchant service, and sometimes in the Royal navy.—He had served on board the Mutine frigate, Captain De Courcy, at the seige of Algiers; after which he was turned adrift, and had ever since been wandering about London, unable to obtain employment, and "getting more and more miserable every day."

"Then if you could find no employment," said the Alderman, "how have you contrived to exist so long."

"Sometimes I go about trying to gather a few bones," he replied, holding up a tattered bag; "and if I can find enough to sell for sixpence, I pay four-pence for my night's lodging, and spend the other two pence in food. But sometimes I can't find enough to buy me a crust; and then I go without food, and lie in the streets at night, until the watchman rouses me up from one place, and drives me to another. Twice have I been sent to prison, three months each time, for asking two or three half-pence, when I was so faint and hungry that I could not walk about any longer; and in prison I have had nothing but bread and water; because they said I could get employment if I would."

"But you went to a chymist's shop in Cheapside, this morning;—what was your object in going there?" asked the Alderman.

"I went for a ha'p'orth of arsenic—I had no more money," he replied.

"And what did you mean to do with the arsenic?"

"Why, if I must tell the truth, I meant to use it myself, that there might be an end to me at once. I am sick of hunger and nakedness, and of being brow-beat, and put down, and imprisoned, by a parcel of fellows, many of them not half so good as myself; for, miserable as I appear now, I am a *gentleman* if I had my right."

Alderman Crowther asked him if he should like to be sent back to his own country; and he replied, "*my* country? I have no country!....It is thirty years and more since I was stolen from my father's house; and where am I to look for father, or for friends, after thirty years? I have no country—no friends—no home; and it would be better I should die out of the way!"

The worthy Alderman told him his case certainly appeared worthy of much commisseration; and, having pointed out to him the wickedness of self destruction, gave him a couple of shillings, for his immediate necessities, and directed that he should be taken care of in the Giltspur-st. Compter, until something could be done for him. "I send you to prison," said his Worship, "not by way of punishment, but in order that you may enjoy a few days of comfort and protection whilst your case is under consideration."

"God bless you sir!" rejoined the poor fellow; "and be pleased to remember that I am willing and able to work, if any body will be kind enough to employ me."

London Courier.

"Royal family of England. From the advanced age of all the present Royal Family, there is every probability of an early Regency, which will be of considerable duration. The health of the King, though at present good, is at best precarious. He is now sixty-four years of age, or three score years and four; and of that habit of body which seldom reaches the scriptural period of 'three score years and ten.' The King is not quite one year older than the Duke of York, whose constitution, though acted upon by more temperate habits, appears to be breaking up, as the Doctors say. The Duke of Clarence is two years younger than the Duke of York, (within five days,) and therefore less than three younger than the King. It is remarkable that the three first sons of the late King were all born in August; the Duke of York being within four days of the King, and the Duke of Clarence within five days of the Duke of York. In case of the demise of the Duke of York, the Duke of Clarence will be the Heir Presumptive to the Throne. Of the Duke of Clarence we have heard little since the trial of the late Queen, on which occasion he will not be remembered to much advantage. He is understood to be anti-Catholic, and as a kind of sleeping partner in the Court anti-Catholic Club. He is perhaps most known as having been kept by the late celebrated Mrs Jordan. He has abundant issue; but it cannot be expected in these days of legitimacy that any branch of his old connexions can lay in even the most distant claim to Royalty. The Duke of Clarence was sixty-one years of age on August 21st last past. He is therefore creeping gradually towards three score and ten.

"We have then, supposing the Duke of Clarence to die without legitimate issue, to look towards a regency in the accession to the Throne of the daughter of the late Duke of Kent. This may, or may not, prove favorable to the Catholics. At any rate, however, they may safely look forward to this epoch as affording them much chance of final success. If the nation should experience a second loss in the person of the Heiress Presumptive, we recur then to the Duke of Cumberland and his line. The Duke of Cumberland was fifty-five in June 5 last past. This brother of the King is supposed to be anti-Catholic. We will not dwell on his history, nor on his habits. The next in succession is the Duke of Sussex, who will be fifty four on the 27th January next. The Duke of Cambridge brings up the rear of the male branch, who is only one year younger than the Duke of Sussex. We have thus six successors to the Throne, presumptively; out of which the Duke of Sussex is the only one known to be favorable to the progress of political improvement. In the ordinary course of nature all these elder branches, (which are like so many candles burning out together,) may be expected to terminate their natural lives within the next eighteen years.—Proceeding and judging on the same calculation, we may possibly or rather probably, have a Queen or Regent that is decidedly favorable to the Catholic claims, in the course of a dozen years.—*Phil. Na. Gaz.*

Dressing potatoes. Where these useful roots are boiled for the purpose of feeding swine,or other animals, they should be put into bags or sacks, leaving room for them to swell, and when sufficiently boiled, the sacks should be taken out and left to drain, for the water becomes so strongly impregnated by the poisonous properties of the roots, as to be highly detrimental to animals in general. This will account for the disappointment of those who feed pigs with potatoes mashed with the water in which they have been boiled. When prepared agreeably to the above direction, potatoes become a most beneficial food for pigs, but they are by far less nutritious in the raw state, for the poisonous quality not being drawn out by boiling, it counteracts the benefit of the farinacious qualities of the root.

Common schools in new york. It appears from the report of the superintendent of common schools in the state of New York, presented to the house of assembly, that of the 723 towns and wards in the state, 721 have made returns according to law; that in these towns there are 8114 school districts, and of course the same number of schools, from 7544 of which returns have been received; that 341 new school districts have been formed during the year 1826, and that the number which have made returns exceeds that of the last year by 427; that in the 7544 districts reported, there are 411,152 children between the ages of five and fifteen, and that in the common schools of the same districts 431,601 children have been taught during the year 1826, the general average having been about eight months. The sum of $185,965 has been paid to the various districts during the year; of which $80,000 were from the state treasury, $94,244 by a direct tax upon the citizens of the respective towns, and $11,721 from local funds belonging to several counties. These returns show an increase of 15,566 of the children between five and fifteen; and the number of children taught in the common schools, has increased 13,863 since the last annual report. By the the returns of 1816, it appears that the number of children between five and fifteen, was 36,343 *more* than the number instructed during that year in the common schools; in the year 1826, the number between five and fifteen, is 16,200 *less* than the number taught; making a difference in favor of those instructed, of more than fifty thousand.—*Ch. Adv.*

Idlers. The Hollanders, in the early age of their Republic, considered idle persons as politically criminal, and punished idleness as a crime against the commonwealth. Those who had no visible means of an honest livelihood, were called before the magistracy to give an account of how they got their living; and if they were unable to render a satisfactory explanation on this point, they were put to labor. Those thrifty Hollanders are said to have employed, also, the following singular expedient. They constructed a kind of a box sufficiently large for a man to stand upright in and exercise his bodily faculties. In the interior of it was a pump. The vagrant or idler was put into this box, which was so placed in the liquid element, that the water gushed into it constantly, through the apertures in its bottom and sides; so that the lazy culprit had to work at the pump with all his might, and for several hours together, to keep himself from drowning. The medicine, it is said, was found to be an infallible cure for the disease, insomuch that no person was ever known to work at it the second time.—*Brief Remarker.*

Celibacy. To live without feeling or exciting sympathy; to be fortunate without adding to the felicity of others, or afflicted without tasting the balm of pity, is a state more gloomy than solitude; it is not retreat, but exclusion from mankind. Marriage has many pains, but celibacy few pleasures.

Johnson's Rasselas.

MILTON'S PROSE.

JUST Published by BOWLES & DEARBORN, 72 Washington-street, Boston, "A Selection from the English Prose Works of John Milton. With a Preface, by *Francis Jenks.* 2 Vols. 12mo.

Milton's prose has hitherto been nearly inaccessible to the American public. Of his English prose, about all that is valuable may be found in this Selection. It contains nine of his best works entire, and five which are abridged, almost wholly by leaving out mere citations and explanations of texts of scripture. The Preface, which is intended as a key to the work, contains an account of all his prose works, English and Latin, with the most interesting parts of the very few pieces omitted in the text. In the Preface, too, will be found an interesting letter of Milton's, which has never yet appeared in any collection of his works. The public, therefore, is presented with as complete a body of his English prose, as, perhaps, is desirable.

As it may be doubted, however, whether many are not ignorant even of the existence of these treasures, it may be well to subjoin the opinions entertained of them by the learned.

"Let us turn," says Nathan Drake, "to the manly and majestic diction of Milton, whose prose works, owing to the controversial nature of their contents, [no objection in this land of freedom where his noble sentiments find an echo in every bosom,] have been too much neglected. Than the style of Milton, however, in these his polemic writings, nothing frequently can be more lofty, sonorous, and strong; his words are pure and of native growth, and *** it may without fear of contradiction, be asserted that no author, previous to the restoration has written with greater energy or purity." He elsewhere speaks of his "majesty and strength," his "sublime energy and force."—*An Essay on the Progress and Merits of English Style," by Nathan Drake, author of "Literary Hours," &c.*

"It is to be regretted that the prose writings of Milton should, in our time, be so little read. As compositions, they deserve the attention of every man, who wishes to become acquainted with the full power of the English language. They abound with passages, compared with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with gorgeous embroadery. Not even in the earlier books of Paradise Lost, has he ever risen higher than in those parts of his controversial works, in which his feelings, excited by conflict, find a vent in bursts of devotional and lyric rapture. It is, to borrow his own majestic language, a seven-fold chorus of hallelujahs, and harping symphonies.'"

Edinburgh Review, No. 84.

"We close our brief remarks on [Milton's] prose writings, with recommending them to all who can enjoy great beauties in the neighborhood of faults, and who would learn the compass, energy, and richness of our language; and still more do we recommend them to those, who desire to nourish in their breasts magnanimity of sentiment and an unquenchable love of freedom. They bear the impress of that seal, by which genius distinguishes its productions from works of learning and taste. The great decisive test of genius is that it calls forth *power* in the souls of others. It not merely gives knowledge, but breathes energy. There are authors, and among these Milton holds the highest rank, in approaching whom we are conscious of an access of intellectual strength. A virtue goes out from them. * * * The works which we should chiefly study, are not those which contain the greatest fund of knowledge, but which raise us into sympathy with the intellectual energy of the author, and in which a great mind multiplies itself, as it were, in the reader. Milton's prose works are imbued as really, if not as thoroughly, as his poetry, with this quickening power, and they will richly reward those who are receptive of its influence."—*Christian Examiner, No. 13.*

The work is beautifully printed, on a fine paper, with a new type, at the University Press, and can be furnished to booksellers and others in any part of the United States. Jan 20

*** For sale also at the Office of the *Christian Register*, 81 Washington-st.

HYMNS.

THE Hymns used in Purchase-street Church, may be obtained at 81, Washington-street; in sheets to be bound in any style the purchaser may wish. Dec 23

MR LITTLE'S SERMON.

JUST received and for sale at 81 Washington street, "A Funeral Sermon, on the death of John Adams and Thomas Jefferson, Ex-Presidents of the United States, preached on Sunday evening, July 16, 1826, in the first Unitarian Church, Washington City. By Robert Little." jan 13

UNITARIAN TRACTS.

BOWLES & DEARBORN, 72 Washington street, having been appointed General Agents to the *American Unitarian Association*, will supply Agents, subscribers and others, on liberal terms. They have for sale the following Tracts which have been published by the Association:—

A letter on the Principles of the Missionary Enterprize.

One Hundred Scriptural Arguments for the Unitarian Faith.

The faith once delivered to the Saints.

On Human Depravity—By Edmund Q. Sewall.

On Religious Phraseology.

Omniscience, the attribute of the Father only. By Rev. Joseph Hutton.

The Unitarians Answer. By Rev. Orville Dewey.

A Discourse on the evidences of Revealed Religion. By William E. Channing, D. D.

Causes of the Progress of Liberal Christianity, in New England.

Remarks on a popular Error, respecting the Lord's Supper. By F. W. P. Greenwood.

*** Subscriptions to the American Unitarian Association received as above. Any person who pays to the Association the sum of one dollar or more, per year, is entitled to receive one of each of the Tracts as long as his subscription continues.

Jan 5 6tis

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

JUST PUBLISHED

AND for sale by *T. BEDLINGTON*, 31, Washington-street, a new edition of six discourses, on Universal Damnation (or condemnation) and Salvation, clearly proved by the scriptures of the Old and New Testament, by a venerable Clergyman of Connecticut, of the Episcopal Church.

To which are added a few observations by a Layman. This work is earnestly recommended to all that desire to know the will of God, as revealed in the scriptures in relation to our future welfare.

The present editor, being confident in his own mind that the majority of the Christian world have long remained in error on this most important subject.

Also, for sale by *A. Brown*, Charlestown, in the square, and by *Hilliard, Gray & Crocker; & Brewster; Eben Davis;* and the booksellers generally. Jan 27

MR SULLIVAN'S REMARKS.

JUST Received. "*Remarks on a Sermon,*" published by the Rev. Isaac Robinson, Pastor of the Church in Stoddard, N. H. illustrating the Human and official inferiority of, and Supreme Divinity of Jesus Christ." By T. R. Sullivan, Pastor of Keene Congregational Society. dec 30

WRIGHT'S LIFE AND LABORS.

WRIGHT'S MISSIONARY LIFE, &c. A few copies of a review of the Missionary life and labors of the Rev. Richard Wright, the celebrated English Unitarian Missionary—written by himself, may be obtained at the Office of the Christian Register.

It is an English edition of this work that is now advertised, and it is offered at one dollar per copy. The proceeds of the sale belong to Mr Wright, whose labors, travels and exposures in the cause of liberal Christianity have impaired his constitution, and left him no leisure for accumulating this worlds goods. Feb 10

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 5.

CONTENTS.

REVIEW

Adventures of a French Serjeant—Alexander on the Canon of the Old and New Testaments—Jicotencal—Carter's essays on popular education

MISCELLANY.

Micromegas.

ORIGINAL POETRY.

Wyoming—Weep not for the Youthful Dead.

CRITICAL NOTICES.

Davis's Edition of Morton's New England's Memorial. Mitchill's Discourse on the Character and Services of Thomas Jefferson. The Populous Village; a Poem. Continental Adventures; a Novel. Cornelius Nepos. Northern Regions. Diary of an Ennuyee.

INTELLIGENCE.

Extract from his Log-book, furnished by a gentlemam of Salem, Mass. Turkish Anecdote. St Augustine. Leipsic Fair. Ancient Sepulture.—Schools of Mutual Instruction in Denmark. Deaf and Dumb in the Canton of Vaud. Adhesion of Glue. Burmese Cannon. Transmutation of Metals. Natural History. List of New Publications

Feb.

AGENTS

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